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ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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FOR JESUS.

BY M. K. A. S.

The tender herb, the pleasant plant,
From lowliest weed to loftiest tree,
Yea, e'en the hyssop on the wall,
Hath something glad to do or be.
Some robe of praise to wear anew,
Some crown of blossoms fresh and fair,
Some breath of fragrance like the waft
Of incense on the joyous air.
And every bird and beast that lives
Hath either song, or nest, or young
To tell how heartsome is the praise
They yield to God with myriad tongue.

But, soul of mine! what hast thou given
Of bud or blossom, leaf or fruit,
What song hath welled from out thy depths,
What music answered from thy lute?
For thee, the Prince hath left His throne,
Clad in thy robe—mortality—
To suffer agony and shame
That thou may'st live eternally.
This sin-soiled earth hath felt His step,
His form hath pressed her furrowed cheek,
And in her open arms He found
The tomb the Marys came to seek.

But death and winter now are past,
And voices of the earth and air
Are all in unison of joy;—
Will thou not gladly claim thy share?
Thy resurrection Sun hath risen,
The lustral dews of Easter day
Have gemmed the garden of the Lord,
And the sealed stone is rolled away;
Where are the white-robed ones to tell
Of Him who ere it yet was light,
Leaving the folded garments still,
Stepped forth, the Lord of day and night?

Come now, and gaze with awe-struck eyes
Up to the chariot cloud of heaven,
Where Jesus glorified ascends
While yet He blesses the eleven.
Then claim thou, there, the promise left,
The unction of the Holy One.
To touch with song thy waiting harp
And vivify Christ's work begun;
So shalt thou learn the canticle
Of Easter's newly-wakened choir,
So rightly give thy being's best
To Him who lights thy high desire!

—Advance.

CONGREGATIONAL COLLEGE OF B. N. A.

The Forty-fourth Session of the College was opened with the usual service in the Lecture room of Emmanuel Church, on Thursday, Sept. 22. There were present, Revs. Dr. Stevenson, in the chair, Dr. Wilkes, Dr. Cornish, Prof. Fenwick, L. J. Forster, Dr. Duff, John Wood, and A. L. McFadyen, with many other leading friends of the College, resident in Montreal. The devotional service was conducted by Mr. McFadyen, after which the Chairman gave a short address, and then called upon the honoured Principal, who delivered the following address:

The Apostle's Creed, so-called, and which at least is a very early one, declares "I believe in God the Father Almighty, maker of Heaven and earth; and in Jesus Christ, His only son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, sitteth on the right hand of God the Father Almighty; from whence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting." In reading this venerable form of words one is struck by the brevity of the reference to the Holy Spirit. There is a fulness of state-

ment concerning Jesus Christ our Lord and Saviour, and a solemn and comprehensive utterance regarding God the Father Almighty, maker of heaven and earth, at whose right hand sitteth the ascended Saviour, but apart from the agency of the Holy Spirit in the incarnation, it is simply said, "I believe in the Holy Ghost." It might be worthy of inquiry whether this brevity of reference is not in harmony with the general tone of the living church throughout the past. Except on such special occasions as that of the first Pentecost, after our Lord ascended, which occasions our gracious Lord hath afforded now, and again throughout the Church's history, she has not been so consciously and intensely dependent upon the Holy Spirit, as was her duty and privilege, and consequently she has not been so successful in her work as she would have otherwise been.

But we may not now enlarge upon the past, the few remarks now to be offered must have regard more to this present time. There is at this moment an almost unprecedented interest in religious questions. If we say there is a war of opinions, those opinions have a vital relation to religion. If we say, as say we may, that the minds of men are stirred and agitated in an unwonted degree as to what is truth, and where is truth, and what is stable enough for a foundation on which one's hopes may be built, or what is strong enough amid wreck and confusion, to sustain the firm grip of one's faith; it is evident that religion is profoundly involved in the case. And yet to be exercised about this great matter without the guidance and illumination of the Holy Spirit will lead to no satisfactory results.

Let us look at a few particulars: There are not wanting serious men, such as would know the truth, men who are not blasphemers, but rather doubters, men who have been driven or drawn off from their earlier faith in a personal God, and who are all at sea in respect to the gravest and most momentous matters, who remain unconvinced by the apologetic teaching of the Christian Church. They may not be able to refute the Christian argument, but they fail to receive its force and to yield thereto. There are difficulties which do not seem to be quite met; and considerations which have not, as they think, received proper attention. Where the spiritual man has clear vision the natural man is in respect to these things in a fog. These things of the spirit of God he cannot discern, and though he is too reverential to mock them, yet they are foolishness unto him. The space in the midst of which these matters are proved by him appears dim and confused, there needs a lifting of the gloom, a letting in of light in order to a true estimate. In other words the enlightening quickening spirit must work in order to a satisfactory issue. We speak not disparagingly of the apologetic argument, but we may not expect it to succeed in convincing men without the presence and power of the Holy Spirit. It is an increasingly well constructed machine, but it has no motive power, that comes only of the Holy Spirit. One is often amazed at the apparent non-perception of the finger of God in His works on the part of scientists, men of superior intellectual endowments and of vast learning unable, to find the Maker of heaven and earth in this beautiful world with all the marks it contains

of His presence and power. The fact is instructive on the point before us: the teaching of the Holy Spirit would be alone effectual in opening the eyes of their understanding. It may be that we shall be thought presumptuous in thus speaking of men so distinguished, but this cannot be helped; it is the truth which is spoken. They really cannot see until their eyes are anointed, and their hearts are brought under the blessed influence of the Holy Spirit.

Another particular. As a Christian denomination we have a work to do for our Lord and Master in this city and country. There have been recent discussions in our journal on our comparative failure in this work and our unfaithfulness to those principles of holy evangelism which demand continued effort, zeal, and progress. Questions have arisen as to our machinery, as to our missionary policy, as to our modes of action, and it is well that these should be considered and debated for they should be made as perfect as possible. But, after all, "Do we believe in the Holy Ghost?" Is there no lack of dependence on Him? Are we not thinking and conferring, and writing about means and instruments, and forgetting Him who is able to stir our affections, to awaken our interest, and to draw forth our generous help in the form of contributions. I have been interested in these discussions and complainings, have sympathized with much that has been written, but when we come to the suggestions, they imply hardly any change in the modes of action. This indicates that our difficulties do not lie so much in a defective machinery as in a want of motive power. We are not alive and intense. We need a baptism of the Holy Spirit, an awakening, a mighty quickening from above. Without this one one sees little hope of substantial improvement, however perfect we may make the schemes and their working. Let us by all means have amendment in our plans and procedure if we can devise it; but we shall depend on a broken reed if we expect any material benefit without a fresh anointing by the Holy Spirit.

Then, again, as to the temper of mind of the workmen in all the departments of the Church's machinery. How much depends upon its Christ-like character! He was not suspicious of others, or envious, or self-seeking. There was nothing in Him such as we often find in ourselves, unkind imaginings, uncharitable judgments, suspicions as to the designs of our fellows, dreary conceptions of all things around us, unreadiness to cooperate cheerfully with our fellows, and many other things which interfere alike with our own happiness, and with our success in the work of the Lord. But in order to have the temper of our blessed Lord we need the inworking of the Comforter. We shall not be forbearing, loving, trustful, self-sacrificing, devoted without His indwelling. And assuredly with that in large measure the face would shine as that of Moses, our hearts would burn within us, and we should be in a condition not only to present Christ crucified to our fellow sinners with greater efficiency, but to bring up instrumentally our fellow-believers into a state of far greater mutual love, enlightened and self-sacrificing zeal, and personal and social holiness.

Still further. On what grounds may we look for the true prosperity and enlargement of the individual Church? A neat and comfortable edifice is desirable,

particularly as far as possible out of debt, a well ordered devotional service is of much value, an able and eloquent ministry is intended to be a blessing by which Christ is evidently set forth crucified, dead and buried, and ascended to live and reign at the right hand of the Father Almighty, and yet all these, good and profitable as they may be made, amount to little or nothing without the presence and power of the Holy Spirit. In Him must be our dependence, our hope, our expectation! He only can effectually teach us that we have to look not only on our own things, but also on those of others. The Church that confines its liberality and efforts to its own organized body is guilty of the neglect of half its duty. Unless its members freely give of their substance, their loving interest, and their prayers to churches, missions, and other agencies outside of self, they will be spiritual starvelings—they will lack the circulation of the blood by which the body is maintained in vigour, the flowing of the sap by which the tide rises in beauty and glory. "I believe in the Holy Ghost."

A final particular relates to our College and the work of training a Christian ministry. And here the first and essential matter is the material upon which the work is to be performed. A spiritually regenerated nature is essential. It lies at the foundation. No amount of intellectual power would compensate for the lack of this. Indeed without this, other qualifications in large measure simply augment the power to do mischief. There can be no greater curse than an unconverted ministry. Here, then, the need of the Holy Spirit becomes most apparent, both to convert to Christ our young men of the best talents, and to teach and influence the Churches to select them for the training. It cannot be too frequently or too solemnly impressed on the Churches that they are responsible, and not the College, for the kind of men sent forward for training. Give us the right material! Pray the Lord of the harvest to send us true labourers.

Then I am convinced that in the study of the various matters included in a philosophical and theological course of study there is special need of Divine illumination. Our moral nature needs to be kept right in order to the successful acting of our intellectual powers in the weighing of evidence and in the apprehending of truth. And for the keeping right of the moral nature we have none other dependence than the Holy Spirit. Moreover, both teachers and pupils need a spirit far above the perfunctory performance of prescribed duty. There must be a rising to a calm and holy enthusiasm that we may each in his place serve the Lord rather than men, and lay ourselves out for the advancement of His Kingdom on earth. And where shall we look for this elevating influence? "I believe in the Holy Ghost." And let us remember in conclusion that "If we, being evil, know how to give good gifts unto our children, how much more will our Father in heaven give the Holy Spirit to them that ask Him." We, as teachers and pupils, hope continually to plead this promise during the session now opening. We ask your prayers, we crave your continued intercessions for the coming to us all in the plenitude of His grace and power of the Holy Spirit. Let it be proved that "We believe in the Holy Ghost."

The conclusion of the sermon, with Prof. Fenwick's address, given in our next.